The

THOREAU SOCIETY

BULLETIN

The Thoreau Society, Inc. is an informal gathering of students and followers of Henry David Thoreau. Rev. Dana McLean Greeley, Concord, Mass., president; Mrs. Charles MacPherson, Acton, Mass., vice-president; and Walter Harding, State University, Geneseo, N.Y. 14454, secretary-treasurer. Annual membership $3.00; life membership, $100.00. Address communications to the secretary.

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BULLETIN ONE HUNDRED FIFTY US I S S N 0040-6406 WINTER 1980

THOUGHTS ON EDITING BULLETIN 150 by Walter Harding

I little thought in the fall of 1941 when I edited the first THOREAU SOCIETY BULLETIN that I would still be editing it thirty-eight years and 150 issues later. But here I am and here is Bulletin 150. I am often asked how the Thoreau Society got started. When I graduated from college, my first teaching position was as prinicpal of the Center School in Northfield, Mass. Finding no one there at all interested in Thoreau, I began writing to anyone I heard of who seemed to be interested in him, and finding this exchange of correspondence so rewarding, I began to suggest the formation of a society. But the replies were fairly discouraging. Even Raymond Adams, the dean of Thoreau scholars, replied that there were not enough people interested in Thoreau to support a society. Finally I found one person who was both interested and willing to work. He was the Rev. Roland D. Sawyer, of Ware, Mass. He had long wanted to organize a pilgrimage to Walden Pond on Thoreau's birthday. We agreed to join forces. I would help him to organize his pilgrimage and when we got the people to Concord, he would help me organize a society. Allen French, the Concord historian, agreed to head a committee of local hosts. Raymond Adams made available the mailing list of his "Thoreau Newsletter" that he had been sending out occasionally. Notices were sent out to Boston area newspapers, the NEW YORK TIMES, and the SATURDAY REVIEW, calling for a pilgrimage to Walden on Saturday July 12, 1941. A week before that date Allen French called to say there were not enough reservations in to justify holding the meeting, but I persuaded him to hold on for a while. On the morning of the 12th Roland Sawyer and I arrived at Walden Pond in a downpour and found only one very wet boy scout. He told us the meeting had been moved to the D.A.R. hall on Lexington Road and told us how to get there. We got there to find the tiny hall filled with more than a hundred people. There was virtually standing room only. After brief talks by Raymond Adams, Roland Sawyer, Odell Shepard and others, a business meeting was held. It was decided to start a society. Raymond Adams was elected president; Dr. Fred S. Piper of Lexington, Mass., vice-president; and I, secretary-treasurer. That fall, in Chapel Hill, where I was studying under Raymond Adams, I wrote out the first bulletin. It was mimeographed at the English Department there. And so the bulletin was born.

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Basic Bibliography of Russian Translations, Publications and Studies of Thoreau by Nikita Pokrovsky

We are greatly indebted to Nikita Pokrovsky, Assistant Professor of Philosphy at Moscow State University for compiling this comprehensive bibliography of Thoreau in Russia, a compilation which I believe will astound most as to how widely Thoreau has been and is read in Russia today. Prof. Pokrovsky did his doctoral dissertation at Moscow State University on Thoreau and in the fall of 1978 spent the semester as an exchange professor at SUNY Albany. - W.H.

I. Russian translations of Thoreau's writings

1. In the wood. /One chapter from the book "Walden or, Life in the Woods"/. - "Novoe vremja" (New Time), 1887, October 15.

2. An Attempt of the simplification of living. /On Walden Lake, in America/. Moscow, Konusov Publishing House, 1900, 127p.

3. Life Without Principle. - "Novviy jurnal literaturi, iskustva i nauki" (the New Magazine of Literature, Fine Arts and Sciences), 1907, N 3, pp. 301-305.

4. The Philosophy of Natural Life. Selected Thoughts. Translated by I. Nakashidze. Moscow. Posrednik (Mediator) Publishing House, 1903, 82 p.

5. Walden or, Life in the Woods. Translated by P.A. Bulange. Moscow, Posrednik (Mediator) Publishing House. 1910, 340 p. R. E m e r s o n. Thoreau. Biographical Essay, pp. 5-28.

6. Walden or, Life in the Woods. Translated by Z.E. Aleksandrova. Moscow, Academy of Sciences of U.S.S.R. Publishing House, 1962. 240 p. A. S t a r t z e v Henry Thoreau and his "Walden", p. 213-230.

7. Slavery in Massachusetts. /Fragments from the address "Slavery in Massachusetts"/. "Literaturnaja Gazeta" (Literary Gazette), 1967, June 12., p. 13. A N i k o l u k i n /Introductory Note/

8. All my life - walks along the shore; Smoke in Winter. Translated by M. Zenkevich. In: American poets in M. Zenkevich's translations. Moscow, Hudojestivenaja literatura (Belles Lettres) Publishing House, 1969.

9. On civil disobedience; Slavery in Massachusettes. Translated by Z. E. Aleksandrova. In: The Aesthetics of American Romanticism. Moscow, Iskustvo (Art) Publishing House, 1977, p. 335-370.

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13. Henry Thoreau (An essay). In: "Plutarh XIX veka" (Plutarch of the XIX century), S. Petersburg, 1903, Vol. 2, p. 130.

14. Chunosov M. The enemies of the progress. - "Beseda" (Table talk), S. Petersburg, 1903, No 7, columns 363-372.

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16. Trent W. & Erskin J. Transcendentalists. (Thoreau). - In: Trent W. & Erskin J. Great American Authors. Translated from English. S. Petersburg. P.I. Pevin Press. 1914.

17. Chukovskiy K.I. Henry Thoreau. - In: Chukovskiy K.I. My Walt Whitman. An Essay on his life and creativity. Moscow, "Progress" Publishing House, 1966. The same in: W. Whitman. Selected Poems and Prose. Translated with commentaries and introduction by K.I. Chukovskiy. Moscow, 1944. The same in: W. Whitman. Selected translations from "Leaves of Grass". Second edition, Moscow, "Progress" Publishing House, 1969.

18. Startzev A. Thoreau. - In: The History of American Literature. Vol. I, Moscow! Leningrad, Academy of Sciences of the U.S.S.R. Publishing House, 1947.

19. Startzev A. Henry Thoreau and His "Walden". - In: A Startzev. From Whitman to Hemingway. Moscow, Sovetskiy Pisatel Press (Soviet writer), 1972.

20. Elistratova A. Rec. on: "Approaches to Walden. San Francisco, 1961. - "Modern fiction abroad", 1962, No 7, p. 106-108.

21. Elistratova A. Robinson Crusoe from Concord. Celebradion of the Centennial of Thoreau's Death. - "Literaturaja Gazeta" (Literary Gazette), 1962, May 12.

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23. Lewis S. One Man Revolution. - In: Lewis S. Collected Works in 9 volumes. Vol. 7, Moscow, 1965, p. 429-431.

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28. Lebedev A.A. The Crank's Wisdom. - In: Lebedev A.A. If you want to be a Man. Moscow, 1969, p. 178-215.

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March 25, 1854

The Plains of Nauset Revisited by Mary Gail Fenn

Chapter three of Thoreau's Cape Cod marks the actual start of his walking trip on the Cape for until they arrived near the "Plains of Nauset," Thoreau and Channing had travelled by train and stagecoach.

On October 11, 1849, the Concord pair left Higgins Tavern and passed through the town of Orleans, "famous for its shell-fish." Even in early times pieces of quahaug shells had been used as wampum by the Indians, the dark pieces being worth twice as much as the white. Just before entering the next town of Eastham, the men crossed Jeremiah's Gutter. Jeremiah Smith owned fields which lay between the town cove and Nauset Harbor on the open ocean side of Orleans and Boat Meadow Creek on the bay side. Several times during great storms the ocean had cut through from one side to the other, making a passage for flat bottomed boats. One Cyprian Southack crossed through the gutter on his way to the wreck of the pirate Black Bellamy's ship in 1717. In the early 1800s, a group dug a canal there which proved useful in running the British blockade during the War of 1812. Five years before Thoreau first visited the Cape, a barricade was built across the eastern end of the gutter to protect the narrow land area from tidal damage. The railroad filled in the area still further and today one sees only patches of cattails running off from the Orleans traffic rotary on Route 6 which marks the remains of Jeremiah's Gutter, which some people have referred to as the first Cape Cod Canal.

The camp meetings which Thoreau concluded must have been a "singular combination of a prayer meeting and a picnic," started in 1828. The Methodists owned ten acres on the bay side of Eastham on which were wooden buildings to house the ministers and tents to shelter the congregation: a mixture of devout, the curious and pranksters. Today Campground Road runs along the edge of what was once Millennium Grove but which has in recent years been built up to houses.

There is some confusion about the age of Deacon John Doane, one of the founders of the town of Eastham, whom Thoreau mentioned as dying at the age of 110. It now appears that Doane did not even reach one hundred years although he advanced well into his nineties. Apparently it was true that he was rocked in a cradle during his latter years, a not uncommon practice in those days. In 1907, the Doane family descendants erected a memorial plaque to their illustrious ancestor which can be seen in Eastham's Cove Burying Ground.

The Plains of Nauset have grown into the woods of Nauset, a thick growth of scrub oak, pitch pine and locust trees through which two roads extend to the Coast Guard Station and lighthouse at Nauset Beach. The undergrowth includes bayberry bushes with their small gray berries used for the famous bayberry candles, the seaside goldenrod, golden asters, and the cranberry-like vines of the bearberry. As the traveller nears the beach, large patches of the Hudsonia tomentosa, "Poverty grass," appear growing "where nothing else will" in the sand.

Thoreau mentioned in Cape Cod the three lighthouses of Nauset. He, in turn, is mentioned on the National Park Service sign which presently stands at the edge of the high sand bank overlooking the beach.

> "In 1839 three brick lighthouse towers provided protection along the North Eastham coast. Henry David Thoreau, during his rambles on Cape Cod, noted that the three lights identified Nauset, but thought this 'costly.' In 1892 all three toppled into the remorseless sea. So strong was custom and habit that they were replaced by three wooden towers. These finally gave way to a single wooden tower in 1911, and in 1923, this read and white sentinel was moved here from Chatham."

At least two of the windmills of this area, reminding Thoreau of "huge wounded birds, trailing a wing or a leg," still exist. One well known mill on Route 6 in Eastham still operates in the summer months. An Orleans windmill was saved and moved "up Cape" to Sandwich where it is part of the Americana collection of the Heritage Plantation museum. Thus we find that although some of the sights that Thoreau saw have been altered by the passage of time, a great many of them still exist, adding a special dimension to a Cape Cod trip for a present day Thoreauvian.

April 1, 1854

THOREAU & I: A PERSONAL NOTE by Raymond D. Gozzi (This address was delivered on December 27, 1978 at the Thoreau Society meeting held in conjuction with the Modern Language Association meeting in New York City. The study referred to in it is the speaker's much-discussed 1957 N.Y.U. doctoral dissertation, "Tropes and Figures: A Psychological Study of David Henry Thoreau.")

How are we to understand a man and his actions?

In the confused and confusing welter that constitute both observer and observed, where opacities, confusions, and clarities vie with opacities, confusions, and clarities, how are we to understand a man and his actions? The best we can do is come to interpretations that, for a time, may seem more or less illuminating to a smaller or larger number of people--who are mostly weltering around in their own welter, subtlizing as well as they can with their own and other people's tentative formulas of comprehension.

With that as prefatory apologia, let me say that in the late 1940's and early 1950's I was a-welter in the Freudian view and, mainly secretly, applying it to myself, my family and neighbors, and to those cousins called writers. Having felt since my youth a good deal of affinity for Thoreau, (for I found many of his ideas, as well as the personality and poetry of his prose, most appealing--and still do), I started applying the Feudian view to him. At the time, I was a young man tangled in the complexities of a fear-ridden public life (When would the atomic bombs drop? When would the Depression start again?) and an anxiety-ridden private life. I had all the usual graduate-school problems of much pressure,

little money, and doubts that I should be there; I had family problems, marriage problems, parenthood problems. And I had intellectual problems, one of the most serious being, How right is Freud? Another was, How right is Thoreau? These two, with many others, go unsettled to this day.

I slowly became aware, in that troubled time, that, for me, Thoreau was no longer seeming only a great guy and guide, but he was also seeming a pitiable chap and sometimes suspect preacher. He could be too oracular; he tended to speak with a certainty beyond reasonable humility and sanity; his version of reality did not always jibe with the world I knew; and his version of human nature often was not mine. More specifically, what was I objecting to in Thoreau? It is clear to me now (clearer now than then) that I had five main objections to him. I objected to his demand on will; his asceticism; the message of "simplicity" coming from such a source; his assertion that status does not count; and the relatively unburdened persona, speaker, he generally presents. Let me say a little about each.

Thoreau, like every in-grown moralist, attributes to will more power than people, in their good judgment, are willing to accord to it. Will, it must be allowed, is a most considerable power, of an elastic nature almost infinitely extensible. But when it stretches beyond comfort for too long, we usually change either the situation or our demand on our wills. Will should have a comfortable play to it, we fel , and it should not be stretched too hard for too long. Now, when, as among the Transcendentalists, some degree of philosophical idealism is added to the moralist's demands upon will, a rabid voluntarism can result: one can will reality itself, and, further, make it conform to our dream. There is more of this in early Emerson, in Nature, especially, than in Thoreau, but some is in Thoreau too.

Associated with this excessive demand on will is Thoreau's asceticism. Asceticism, surely, has its uses and honor. Certainly it provides a solution for many people as to what to do with some of their drives and appetites and guilts. Maybe it is, as religious traditions affirm, the sine qua non of certain valuable spiritual states. But for me it was an unpopular message. I was not at all ready to become convinced I was not significantly a biological creature and to will myself out of the flesh. No am I now.

Associated in turn with his message of asceticism is one of Thoreau's great words: simplify. I was and am ready to accept this as an important message. But Thoreau, making himself an example in his Walden persona, lays himself open to examination. Did he simplify? Yes, in various ways he did. But at the same time it is above all apparent that he simplified life by side-stepping it. He stayed at home, never attempted that tremendous venture called a family--ultimately the central human venture. He criticizes from the sidelines. He doesn't write from the center of ordinary life but from a solitary's hut by a pond or from a room in mother's house. His message is good but it does not receive reinforcement from this aspect of him as example.

And then there is status. Thoreau made believe, largely as a mode of self-protection, I suppose, that status was of no account in life. Surely, this is an implicit major message of Walden, and surely in this he is not a good guide. For status is, and has to be, of account. In pure form it represents respect for experience and accomplishment, and deference for age. Status is often mis-claimed and mis-accorded. And it is "anti-democratic", in a sense, for its movement is toward hierarchy and not equality. But it is also democratic, for we all learn from experience, have our areas of accomplishment, and grow old. Our experience and accomplishment should receive some respect, all come to feel, and our age, some deference.

To come to my main and final objection. Living under the considerable stresses I suggested above, I came to feel that the Thoreau in Walden (whom we now more clearly see as a partly imagined character, a persona, a speaker) was too unburdened by life himself, and he did not take the burdens and evils of life into account sufficiently as he made his pronouncements on the world. In the "Solitude" chapter of Walden he says, "Sometimes, when I compare myself with other men, it seems as if I were more favored by the gods than they...and were especially guided and guarded." Yes, indeed. Parental-man-in-society--more so that single-man-by-the-pond--is subject to so many constraints, duties; needs; pressures of appetite and ego, ambition and conscience; hopes for himself and others; anxieties and fears (going right up to panic-terrors). All of these, we may note, are not evils in themselves, and often, in fact, serve to keep us from evil. Lightly worn, they are an acceptable enough suit. But times come when they press heavily and are only less evil than the evils they may protect us from. "Quiet desperation," Thoreau exaggerated, was the lot of most of us--would that he were exaggerating even more than he is! But quiet desperation is certainly not the lot of the Walden persona and rarely even the lot of the Journal speaker. The Thoreau of Walden tells us, if we want to be helpful, "let us first be as simple and well as nature ourselves...." Yes, let us--but how? And he affirms, "Nothing can rightly compel a simple and brave man to a vulgar sadness." No? But don't we all see tragic powers of many sorts do just that--and far worse? And don't we see religion and psychiatry seldom succeed in clearing out the darker poisons of human nature? Walden's grumbling but rather self-satisfied version of Thoreau can't do much to alleviate our ills, which too often seem not his as he composes his literary song.

Thus my most important objections to Thoreau. I see, as I consider them further, that they do not sufficiently account for some hostility I felt toward him. This hostility, I imagine, arose partly because he was a too-trusted guide who had mis-led me but even more because my own frustrations and defeats in life contrasted embitteringly with his avowals of satisfaction and success.

My intention, as I worked on my study, was to separate as much as I could the actual, living Thoreau from the Thoreau persona, especially the Walden persona. The living Thoreau I came to think of as "David Henry" (his given name), and the persona as "Henry David" (the name he chose upon becoming an adult). The fantasying Thoreau, Henry David, had, it seemed to me, pretty much succeeded in getting the future to see him as he wished to be seen. He had, essentially, made his own image and sold it.

All his biographers, it is true, had changed this image somewhat by providing additional information, some of which he would not have been pleased to see become public. His first biographers had been per-

sonal friends and associates (Channing, Sanborn), or early worshippers (Salt). The three later important biographers (Canby, Krutch, Harding--who fits in this group though he wrote a few years after I did) were more objective and critical, but Thoreau's self-image fairly well survives their friendly portraiture.

Now, like these biographers, I approached Thoreau with admiration, but, unlike them, with some hostility also. And I had a fair, non-professional grasp of Freudian psychoanalysis, gained from a little post-War therapy and a lot of study, that offered a new means of understanding him. In small print in the Freudian lexicon were the handsome old moral words like principle, inspiration, ideals, courage, sincerity, conviction. The words printed large, the words to be remembered and used, were, among others, unconscious, superego, ego, primal scene, pre-genital stage, oedipus complex, psychological castration, homoeroticism, transference, ambivalence.

Terminology like this seemed promising to someone who wanted to see what David Thoreau was, rather than what Henry dreamed he was and made into the stuff of literature. Not the self-created self-image, the persona who approximated the ego-ideal, but everything else was my special concern. As I expressed it in my Introduction, I was trying to get around "the myth-creating powers of his ego and to some of the human truths" about him.

That was my aim.

Now, did I succeed? Well, those people deeply enough interested in Thoreau biography to read my dissertation will decide for themselves. I myself feel, as various readers over the years have told me they feel, that I met with partial success anyway, that Thoreau as a person does come through more clearly.

Some areas in which my own work is weak have been admirably covered by Richard Lebeaux in his Young Man Thoreau (1977). Taking an Eriksonian approach to his subject, Lebeaux gives more emphasis to social forces and conscious intentions, ideas, and feelings than I do. His book adds to our understanding in many ways.

A good deal more, however, will have to be done before I, anyway, will feel that the main events of Thoreau's life, and the main thrusts and patterns of his nature, are satisfyingly clear.

In this paper I have given accent to the negative side of my ambivalent feelings towards Thoreau. It is appropriate now to stress the positive side.

Mustn't one admire a man who can write so many clear and vital sentences, short and incisive and long and elaborate? A man who can create so many memorable and wise apothegms? A man who can compose so many descriptions that deliver speaker and scene together--the speaker projecting a nimble meditative spirit through all the elements of the scene, through objects, movement, color, sound, light. Playful, meaningful thought infuses them all with their author.

Mustn't one admire a man thus at once cool and warm, impersonal, observing and imaginative?

Mustn't one admire, and even love, a man who can, for moments, compellingly dream on paper, true poet and seer, so far as man can be; and who can make us, for moments, poet and seer, so far as we can be.

The Journals have hundreds of passages in which Thoreau's probing and poetic observation of nature--and sometimes directly of man and society too--lead to high philosophy and art. I treasure these passages more than I do most of his formal works, which I have come to feel have rather too much quirk and contention in them.

But I want to conclude this paper by reading not some of these higher passages, which are best if found and read by oneself, but a few in which Thoreau broods on waking life and dream, on sin and duty, on friendship and its loss.

> I do not know how to distinguish between our waking life and a dream. Are we not always living the life that we imagine we are?
>
> (J,XII, 443; Nov. 12, 1859)

On sin and duty:

> When, in the progress of a life, a man swerves, though only by an angle infinitely small, from his proper and allotted path (and this is never done quite unconsciously even at first; in fact, that was his broad and scarlet sin,--ah, he knew of it more than he can tell), then the drama of his life turns to tragedy, and makes haste to its fifth act. When once we thus fall behind ourselves, there is no accounting for the obstacles which rise up in our path, and no one is so wise as to advise, and no one so powerful as to aid us while we abide on that ground. Such are cursed with duties. and the neglect of their duties. For such the decalogue was made and other are more voluminous and terrible codes.
>
> (Letter to H. Blake, May 2, 1848)

On friendship and its loss"

> The price of friendship is the total surrender of yourself... Thinking of friendship sometimes at night I rise into a diviner atmosphere, in which simply to exist and breathe is a triumph.
>
> (J, IX, 479; July 13, 1857)

> And now another friendship is ended. I do not know what made my friend doubt me, but I know that in love there is no mistake, and that every estrangement is well founded ...I am sensible not only of a moral, but even a grand physical pain, such as gods may feel, about my head and breast, a certain ache and fullness...I am perfectly sad at parting from you. I could better have the earth taken away from under my feet, than the thought of you from my mind.
>
> (J,IX,249-50; Feb. 8, 1857)

> I visit my friend for joy, not for disturbance. If my coming hinders him in the least conceivable degree, I will exert myself to the utmost to stay away, I will get the Titans to help me stand aloof.
>
> (J,IX, 277; Feb. 23, 1857)

> Our friends are our kindred, of our species ...If my friend says in his mind, I will never see you again, I translate it of necessity into ever. That is its definition in Love's lexicon.
>
> (J,IX,279; Feb. 24, 1857)

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Apr. 23, 1854

THOREAU SOCIETY MT. WASHINGTON FIELD TRIP REPORT
by Mary Walker

On Sunday, July 15, following the Annual Meeting, fifteen Society members traveled over much of Henry Thoreau's 1859 route from Concord to Mt. Washington, NH. Driving on secondary roads to the Appalachian Mountain Club Lodge at Pinkham Notch, we covered in a few hours, the journey that took 5 horse-and-wagon days for Thoreau and Edward Hoar. At several of their noon and night stops we paused to look for plants mentioned in the Journal. In the evening, Mary Walker showed slides of some of the plants likely to be seen on the mountain, and discussed Thoreau's plant zones.

Thoreau and Hoar ascended Mt. Washington on foot, via the stage road, which was nearing completion. We drove up the road Monday. We made several stops in order to see about 50 of the plants on Thoreau's extensive Mt. Washington list: Moss Campion, Alpine Bearberry, Alpine Azalea,, Arnica, and many others.

After lunch at the Summit House, most of us departed in dense fog, a la Thoreau, down the Tuckerman's Ravine Trail. By the time we reached the brink of the Ravine, the sun came out and opened up vistas of the area near Hermit Lake where Thoreau and Hoar camped and explored for several days. Time running short, we paused only briefly, returning to the Lodge at suppertime, and then back to Concord in the late evening. Participating were Lloyd Reep, Don Murray, Ed Scofield, Russell and Marian Wheeler, Dick and Jackie March, Larry Whipple, Bill Hultgren, Richard Green, Kevinetta O'Brien, Woody Wagner, Betty Gatewood, and Eugene and Mary Walker.

Thoreauvians on Mt. Washington by Don Murray

November 23, 1853

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We have really been struck by this book. Ostensibly an autobiographical account of life in an isolated cabin in the Colorado Rockies, it ranges far and wide in criticism of our life styles today. It is as hard-hitting and far ranging as WALDEN which was admittedly its inspiration. And WALDEN is quoted or commented on on nearly every page. In fact, a section on Thoreau as a dweller in the ecotone rather than in the wilderness is particularly provocative. "Civil Disobedience" has its commentary too--in fact the author went AWOL at one point, inspired by it. There are many pages on marriage; it might even be called A MARRIED MAN'S WALDEN. There are some hilarious bear stories and a delightful essay on great nature scenes being not "unforgettable," but "unrememberable" because their intensity makes us feel we are seeing them for the first time no matter how many times we see them. There a few pockets of boredom in the book (but only a very few), and the strong language may offend a few (though I expect such need the offending). I've found it great reading and thoroughly recommend it.

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We are indebted to the following for information used in this bulletin: J. Armstrong, A. Berlin, W. Cummings, J. Corpus, F. Dedmond, R. Dick, J. Donovan, T. Edic, R. Epler, R. Gollin, V. Halbert, G. Hannon, G. Hasenauer, R. Haynes, G. Hendrick, E. Hunsaker, D. Jordan, G. Kerfoot, J. Matlack, W. Moiles, R. Needham, R. Schooner, J. Schwartzman, A. Seaburg, A. Small, E. Teale, J. Tallmadge, R. Thompson, J. Vickers, W. Wagner, and M. Walker. Please keep the secretary informed of items he has missed and new ones as they appear.

April 23, 1854

The 1980 Annual Meeting

The annual meeting of the Thoreau Society will be held on Saturday July 12 at the First Parish Church in Concord. Rev. Dana McLean Greeley will be presiding and Robert Richardson of the University of Denver will be speaker of the day.

The nominating committee, consisting of Linda Beaulieu, Malcolm Ferguson, Wendell Glick and Eugene Walker, presents the following slate of officers: president, Anne Root McGrath of Concord; president-elect, John McAleer of Lexington, Mass.; vice-president, Patience Hosmer MacPherson of Acton, Mass.; secretary-treasurer, Walter Harding of Geneseo, New York; all for terms of one year. Members of the executive committee for three years: Linda Henning of Lincoln, Mass., and Malcolm Ferguson of West Concord, Mass. Further nominations may be forwarded to the chairman (Chestnut St., Concord, Mass. 01742) or presented at the annual meeting.

April 28, 1854

IMPORTANT ANNOUNCEMENT

As of January 1, 1980, the Thoreau Lyceum (156 Belknap St., Concord, Mass. 01742) will handle all back publications--both bulletins and booklets--of the Thoreau Society.

April 28, 1854

NOTES AND QUERIES

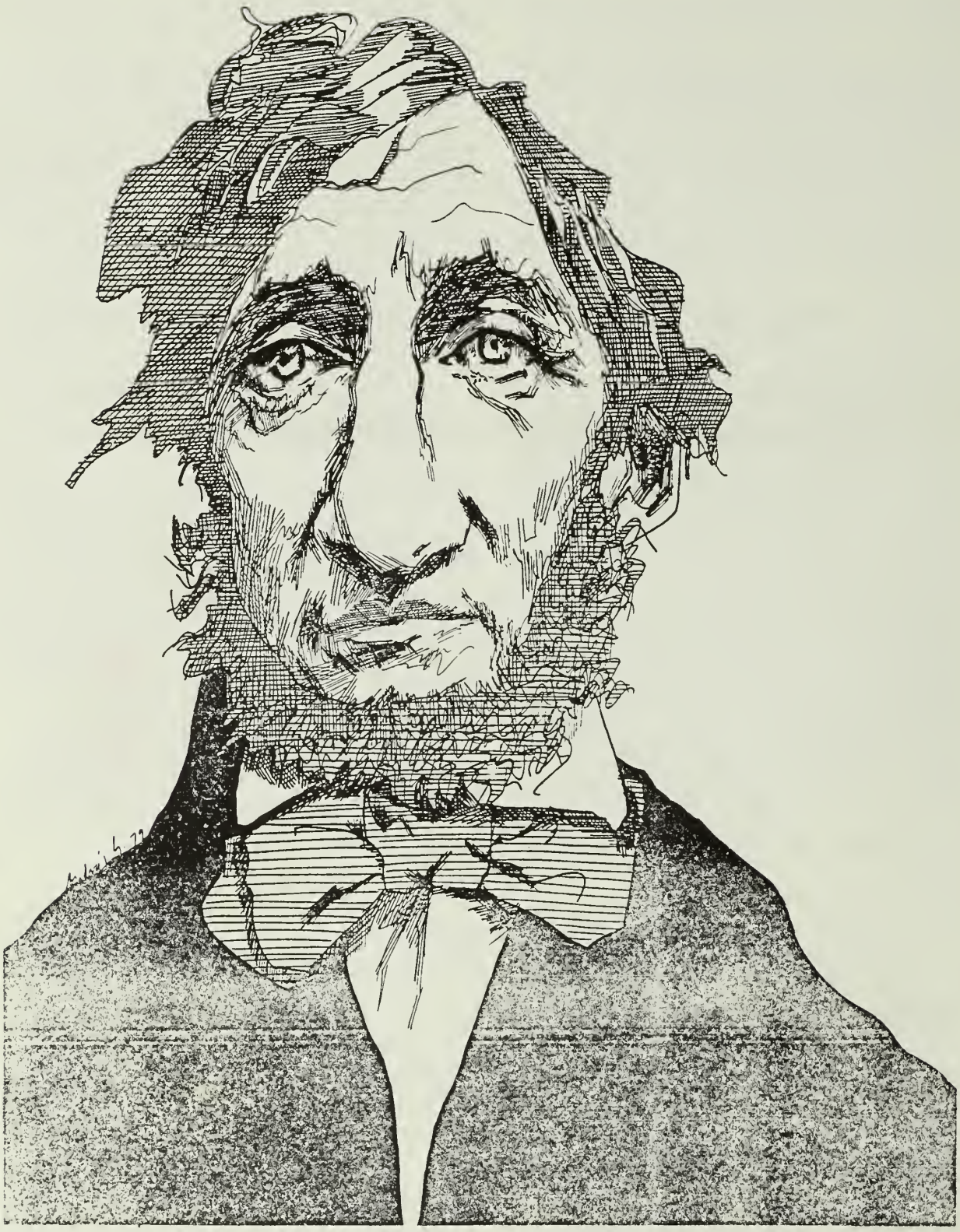
In "Semi-Touch," a television play about football on NBC on Sept. 18, 1979, Burt Reynolds is shown reading and quoting from WALDEN to prove he has "it."

A new book by Antoinette May on rebel women is entitled "Different Drummers" (Millbrae, Calif.: Celestial Arts, 1979).

The Volunteer Insurance Co. of Concord in a recent ad on "Great American Happenings" discusses Thoreau and calls him an "eccentric non-conformist" (LEXINGTON INDEPENDENT, July 11, 1979).

The friends of Walden recently planted a memorial tree to Dorothea Harrison at Walden Pond.

Perveril Meigs of Wayland, Mass., long active in the Thoreau Society, passed away on Sept. 16, 1979.



THOREAU by András Goldfinger
From The New Republic